

**AN AYURVEDIC APPROACH TO IMMUNITY W.S.R TO  
VYADHISHAMATWA****Dr. Khatotra Sukhdev<sup>1\*</sup> and Gupta Twinkle<sup>2</sup>**<sup>1</sup>PG Scholar, JIAR, Jammu, India.<sup>2</sup>Assoc, Prof, PG Dept. of Kayachikitsa, India.

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**ABSTRACT****\*Corresponding Author****Dr. Khatotra Sukhdev**

PG Scholar, JIAR, Jammu,

India.

It has been estimated that about 6 lacks infant and young children die from RSV annually, and if bacterial co infections are included this number may approach 10 lacks deaths annually. More than 2 million deaths are estimated to result each year the world over as a

consequence of diarrheal disease in children of under five years. Resistance to diseases or immunity against diseases is of two kinds i.e. the one which attenuate the manifested disease and other variety prevents the manifestation of diseases. During certain conditions, or due to certain factors, even unwholesome food does not produce diseases immediately. All unwholesome food articles are not equally harmful, all dosas are not equally powerful, and all persons are not capable of resisting diseases. Over obese individual; over emaciated person; whose muscles and blood are diminished markedly; debilitated person; one who consumes unwholesome food; one who consumes less amount of food; whose mental faculties are weak; on the other hand, individuals having opposite type of physical constitution are capable of resisting diseases. Factors which contribute for vyadhikshamatva are normal dosa, equilibrium state of dhatu, normal agni, patency of srotas etc. or factors which supports the equilibrium state of all physiological parameters. Innate immunity may be correlated to sahaja bala described in Ayurveda. Kalaja anad yuktikrita bala may be correlated to acquired immunity. Present article through light on the concept of immunity vis-a vis vyadhiksamatwa. Author hasncollected many references regarding how to enhance immunity and keep body disease free by adopting ayurvedic principles.

**KEYWORDS:** Vyadhiksamatwa, sahaja bala, kalaja bala, yuktikrita bala, Ojas.

## INTRODUCTION

The traditional Indian system of medicine and health-care, Ayurveda was developed painstakingly over many centuries through a vast amount of careful observations, experimentation and building up of a coherent theoretical paradigm. During its golden period of growth, this system influenced many other systems of medicine viz. Unani, Siddha, Chinese, Tibetan etc. due to its underlying rational approach.<sup>[1]</sup> However, in the last few centuries it was gradually eclipsed by the phenomenal success and growth of scientific medicine. Ayurveda also stagnated due to its parochial inward looking approach and a lack of willingness to have dialogue with others, particularly with scientific medicine. Mutual distrust, bordering on hostility, between Ayurveda and modern scientific medicine impeded evolution of a mutually complementary interface amongst them. This has, on one hand, weakened Ayurveda and on the other hand, failed to transfer the benefits of Ayurveda to modern medicine.<sup>[2]</sup> Only in recent times, Ayurveda has started gaining global recognition as a vast storehouse of important and useful medical knowledge. It is now being recognized that there is need to develop an effective interface between the two systems to complement the respective strengths of each other. However the most exasperating problem in developing<sup>[3]</sup> meaningful dialogue between Ayurveda and modern medicine is that they have basic difference in their perceptions as well as theoretical paradigms towards observing the reality – the healthy individual or the patient. During certain conditions, or due to certain factors, even unwholesome food does not produce diseases immediately.<sup>[4]</sup> All unwholesome food articles are not equally harmful, all dosas are not equally powerful, and all persons are not capable of resisting diseases. Resistance to diseases or immunity against diseases is of two kinds i.e. the one which attenuate the manifested disease and other variety prevents the manifestation of diseases. Unwholesome food substances become more harmful depending<sup>[5]</sup> upon the nature of the locality, time, combination, potency and excessive quantity. For example, vrihi type of corn is unwholesome because it aggravates pitta. The same become more unwholesome<sup>[6]</sup> if consumed by marshy land (anupadesha)<sup>[7]</sup> people, the same become less harmful if consumed by dhanvadesha people. It is more unwholesome during sharad ritu (autumn season) and less harmful in hemanta ritu (winter season).<sup>[8]</sup> If it is consumed with curd, phanita (penidium) become more unwholesome and the same become less harmful<sup>[9]</sup> if consumed with honey. If consumed hot it is more unwholesome and the same if taken in cold condition becomes less harmful.<sup>[10]</sup> If consumed more in quantity become more unwholesome and become less harmful if consumed less in quantity. The dosas are exceedingly painful, acute and difficult to cure during their multiple combinations, if they require mutually

contradictory therapies, if they are deep seated i.e. deeper dhatu like majja etc. are involved in the pathogenesis of disease. If disease is chronic it become very difficult to cure because they are deep seated and gives displeasure and disease becomes incurable. If dasha pranayata are involved in the disease process along with other vital organs like hridaya etc, then disease become difficult to cure. If vital organs afflicted, then disease become difficult to cure.<sup>[11]</sup>

### CONCEPTUAL STUDY

The Ayurveda treats the patients as a whole. Its aetiology and pathogenesis of any disease condition is based on the Theory of Tridosha i.e. imbalance of the three body humors (Doshas, viz. Vata, Pitta and Kapha). The imbalance in Doshas and the consequent impact on the body components (Dooshyas, viz. Dhatus and Malas) are supposed to be responsible for disease. This in turn is supposed to influence the path physiology (Kriya) of the body. The properties of all the natural and synthetic substances are dealt in terms of their Rasa (taste), Guna (inherent property), Veerya (potency), Vipaka (manifest property) and Prabhava (influence on the body). Management of the patient may require multiplicity of interventions (Poorva karmas, Shodhan and Shaman etc.) but it may not always be possible to point out the exact component of intervention that results in the management of a specific causative factor.<sup>[12,13]</sup>

### DISCUSSION

Immunity is a biological term that describes a state of having sufficient biological defenses to avoid infection, disease, or other unwanted biological invasion. Immunity involves both specific and non-specific components. The non-specific components act either as barriers or as eliminators of wide range of pathogens irrespective of antigenic specificity. Other components of the immune system adapt themselves to each new disease encountered and are able to generate pathogen-specific immunity. This may be correlated to vyadhiksamat ware sistance to diseases or immunity against diseases is of two kinds i.e. the one which attenuate the manifested disease and other variety prevents the manifestation of diseases. Innate immunity, or nonspecific, immunity is the natural resistance with which a person is born. It provides resistance through several physical, chemical, and cellular approaches. Microbes first encounter the epithelial layers, physical barriers that line our skin and mucous membranes. Subsequent general defenses include secreted chemical signals (cytokines), antimicrobial substances, fever, and phagocytic activity associated with the inflammatory

response. The phagocytes express cell surface receptors that can bind and respond to common molecular patterns expressed on the surface of invading microbes. Through these approaches, innate immunity can prevent the colonization, entry, and spread of microbes. This can be correlated to *sahaja bala*-it is an inherent characteristic property of an individual present since birth. It is because of equilibrium state of *dosas*. Certain unseen factors favors the growth of the body naturally is called *svabhava samsiddhi*; birth of a person in a country where people are naturally strong. For example 'sindhya' region people are strong by nature; time factor which is conducive for *dhatu*s and helps for promotion of strength. For example if person born during *hemanta* and *shishira ritu* which favors the promotion of strength; excellence among qualities of *bija* (sperm) and *kshetra* (ovum and uterus) of parents; natural mechanism etc. Adaptive immunity is often sub-divided into two major types depending on how the immunity was introduced. Naturally acquired immunity occurs through contact with a disease causing agent, when the contact was not deliberate, whereas artificially acquired immunity develops only through deliberate actions such as vaccination. Both naturally and artificially acquired immunity can be further subdivided depending on whether immunity is induced in the host or passively transferred from an immune host. Passive immunity is acquired through transfer of antibodies or activated T-cells from an immune host, and is short lived – usually lasting only a few months -- whereas active immunity is induced in the host itself by antigen, and lasts much longer, sometimes lifelong. This can be correlated to *kalaja bala*- It is dependent on season and age. Loss of strength is observed in *adanakala*, gaining of strength is observed in *visarga kala* and middle age is considered as full of strength and *yuktikrita*-acquired strength is dependent on healthy practices related to diet, activities etc. to develop this kind of immunity Ayurveda described many points which author described in detail in the article. A further subdivision of adaptive immunity is characterized by the cells involved; humoral immunity is the aspect of immunity that is mediated by secreted antibodies, whereas the protection provided by cell mediated immunity involves Tlymphocytes alone. Humoral immunity is active when the organism generates its own antibodies and passive when antibodies are transferred between individuals. Similarly, cell mediated immunity is active when the organisms' own T-cells are stimulated and passive when T cells come from another organism. Such description is not available in ayurvedic texts. According to Ayurveda immunity depends on *ojas*, equilibrium state of *kapha* and *udana vata*. There are two terminologies used in Ayurveda to discuss about the concept of *vyadhiksamatwa* (immunity) namely *Ojas* and *bala*. Diseases of immune system arise due to disturbance in *ojas*, *kapha*, *bala* and *udana vata*. Failures of host defense do occur, however, and fall into three broad

categories: immunodeficiencies (Ojokshaya), autoimmunity (Ojovisramsa) and hypersensitivities (Ojovyapat).

## CONCLUSION

Vyadhikshamatva- resistance to diseases or immunity against diseases is of two kinds i.e. the one which attenuate the manifested disease and other variety prevents the manifestation of diseases. It may be correlated to concept of immunity. Sahaja bala may be correlated to innate immunity. Kalaja anad yuktikrita bala may be correlated to acquired immunity. All unwholesome food articles are not equally harmful, all dosas are not equally powerful, and all persons are not capable of resisting diseases. Over obese individual; over emaciated person; whose muscles and blood are diminished markedly; debilitated person; one who consumes unwholesome food; one who consumes less amount of food; whose mental faculties are weak; on the other hand, individuals having opposite type of physical constitution are capable of resisting diseases. Factors which contribute for vyadhikshamatva are normal dosa, equilibrium state of dhatu, normal agni, patency of srotas etc. or factors which supports the equilibrium state of all physiological parameters. Innate immunity may be correlated to sahaja bala described in Ayurveda.. Present article through light on the concept of immunity vis-a vis vyadhikshamatva. Author has collected many references regarding how to enhance immunity and keep body disease free by adopting ayurvedic principles. One who adopts Ayurveda principles in day today life will become free from diseases and can lead healthy and prosperous life.

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